
Mr. DALRYMPLE's Observations on
Dr. HAWKESWORTH's Preface
to the Second Edition.

IN this preface, which is intended as an answer to my Letter, Dr. Hawkesworth says, " he wondered at *my haste* to vent my resentment against him, before I had informed myself whether *he was in fault*, which not only *in candour* but *in justice*, I should have certainly done."

Had the Dr. thought *himself* bound *in candour* or *in justice* to communicate *to me*, the imputations *he* had *copied* before *he published* them, then indeed he *might wonder* at my want of candour and justice; but surely after the imputations *were published* my resentment was neither precipitate nor indecent, altho' *he* may be reponsible *only* for the *publication*; which *his betters* (as he is pleased to stile them) could have told him constitutes the libel.

The Doctor quotes my words " that a certain degree of approbation is due to every work *intended* for the *Public Information*, however ill it may be executed" and then taxes me with a violation of this principle which I had laid down; If any person had favoured the Publick with his original Journal, or if an Individual had *voluntarily* taken the trouble to communicate what lights he had acquired concerning the events and observations in these voyages, I undoubtedly should have thought myself bound to give a certain degree of approbation to the *Editor* whenever I had occasion to discuss the contents of such a publication. But the Work of a *writer*, employed to collate and publish the Journals of Voyages made at the Public Expence, cannot, by any construction of my words, be brought under their designation: the only merit such an author *can* have, is *that of executing his task well*, and if I had met any thing *praise-worthy* in Dr. Hawkesworth's compilation I would not have passed it over in silence.

Humour is not my talent, I am therefore unable to make a *suitable* reply to the Doctor's Canterbury Tale, of his old Grand-mother and her tatling Gossip.

The Dr. says that *I am sore* upon the subject of a *Southern Continent*; and he very compassionately wishes, " that a " Southern Continent may be found, as *he* is *confident* nothing " else can make me *happy* and *good-humoured*."

The only time I ever was in his company Dr. Hawkesworth, intending to pay Mr. Banks a compliment, failed miserably in his attempt; and here intending to be *severe* he pays me a compliment, for surely *to be happy* and in *humour* that *another succeeds* in *executing* what (he alledges) has been the strongest desire of my life, must be acknowledged, even by the Doctor himself, to denote a very liberal turn of mind.

I have no reason to be *sore* upon the subject of a *Southern Continent*; the inferences I drew were natural from the facts reported;

reported ; and altho' it has not *yet* been *found* by our Navigators, they have not determined that there is *no Southern Continent* ; I have declared that I *still believe* there is *one* ; and others who were *in doubt* before, are *now* of the same opinion : nay even some who were in the Endeavour declare they are convinced that *It was not far distant* from their Track : however, altho' I shall always participate in whatever may be conducive to the honour of my Country or to the interest of mankind, They who know me not, will hardly form an opinion of me from the *report of Dr. Hawkesworth*, and they who do know me, must know, that my happiness or good humour does not depend on the existence or non-existence of a Southern Continent.

Dr. Hawkesworth says upon reading my letter to him, he found

1. That the *imputations* said to be *groundless* and *illiberal* were *imputed* to him.
2. That he was charged with having *formed suppositions* injurious to Mr. Dalrymple.
3. With contradicting a known fact.
4. With ignorant criticisms on Mr. Dalrymple's observations.
5. With suppressing whatever would do Mr. Dalrymple credit.

Dr. Hawkesworth in reply now assures me.

1. ' That *he* has *no concern* in the question, that *he* has
' *not* advanced any sentiment or opinion of *his own*
' about it.'
2. ' That, as *he* never read *my book*, my charge that he
' *wilfully* suppressed, whatever *he* thought could do
' me credit, is wholly without foundation.'
3. ' That he has incorporated the *Journals* of *each* voyage,
' and expressed the sentiments of the writers on the
B 2 ' subject

‘ subject in the *best* manner *he was able* ; that he has
 ‘ *faithfully* related the *facts*, the *Journals themselves*
 ‘ *indubitably* prove, and that *he has not mistaken* the
 ‘ *sentiments*, may *fairly be inferred* from the *acquiescence*
 ‘ of the Gentlemen who kept them, to whom his
 ‘ manuscript was read, to whom *it* was afterwards
 ‘ *delivered*, and in *whose possession* it continued ‘till
 ‘ *they thought fit* to return it.’

In answer to this, it may be necessary to recollect what he says in the General Introduction, ‘ that it was determined that
 ‘ the narrative should be written in the *first person*, and that
 ‘ HE might notwithstanding intersperse *such sentiments* and
 ‘ *observations* as *his subject* should suggest.’

The avowed intention of these voyages was ‘ for making *discoveries* of Countries *hitherto unknown*, it was therefore natural
 ‘ from the Doctor’s declaration, to have expected to find inter-
 ‘ spersed, by him, such sentiments and observations as the
 ‘ *subject* should suggest,’ however the Editor now assures me that ‘ in the work he has published, he was little more than
 ‘ an *amanuensis* for others,’ for which office he has been paid
 £.6000 or above £38. per sheet, that is, I presume, as
 many pounds as he *used* to receive *shillings*, so that we may
 well apply to the poor men, who *kept the Journals*,

Sic vos non vobis.

Dr. Hawkesworth has inserted the word *wilfully* in the second part of his reply, which gives an additional force to my charge, there intended to be answered : But the Doctor’s assertion does not carry the inference he draws from it, for altho’ *he never read my book*, He may have *suppressed* what he found in the *Journals* to my credit : at least it was natural for me to have *expected* if the Writers of those Journals had *mentioned my name*, that they would have taken notice
 where

where they *found* me *right*, as well as where they *thought* me wrong. And to suppose, That a Writer, selected to communicate to the Public a *faithful* and *compleat* relation of the voyages undertaken for discovery of New-Lands, had *studied* the subject on which he *was employed* to *write*, and had *read* what had been published of former discoveries, was surely *very natural*! The Doctor, however tells us, 'he never had time to read *for amusement*, 'and *his* literary *pursuits* had not led him to that path, 'in which alone this Gentleman [Mr. Dalrymple] seems 'to have *wandered* the greater part of his life;' I fancy the Public are long before now fully satisfied that a worse choice could not have been made of an *Amanuensis*, Historian, Panegyrist, Moralist, Reflexion-monger, or whatever title the Doctor may please to assume. If by the word *wandered* the Doctor means that the *flowery path* of *flattery* and *sycophancy*, would have led me more directly to *his* Patrons, than all the *pains* I have taken, I acknowledge I think it *possible*, but I do not *repent* the choice I made! If by *wandered* he means that my time has been *misspent* I cannot agree with him, because my labours on that head have obtained me the approbation of a few men of worth and ability who are competent judges: and if Dr. Hawkesworth's narrative of the modern voyages can be deemed useful, surely a *faithful* compilation of the antient voyages must be allowed to have *some* merit; however, as Dr. Hawkesworth has declared he has never read my book, he cannot be a judge whether I have *wandered* in it or not. It is true I have not made a *fortune* by my publication; but it was not *embellished* or recommended like Dr. Hawkesworth's, and altho' the Doctor got so large a sum for *his Transcript*, He ought to remember that Milton sold the *Paradise Lost* for a trifle: The work I published has had a
sale

sale more than adequate to my expectations, as it was not on a general topick, nor recommended by a celebrated name, and the Bookseller tells me the sale encreases, so that I have no reason to be apprehensive that I shall be out of pocket by it in the end, altho' Dr. Hawkesworth may *favour* the Public with some *more Narratives* before I am re-imbursed my expences, as I did not sell my copy to a Bookseller.

I now come to the 3d Article of the Doctor's reply.

If, by "the *Journals* of each voyage" he means *all the Journals*, I do insist that *he* has not *faithfully* related *facts* as the *Journals themselves* indubitably prove: and I believe I may venture to assert, that there are *many Journals* *he* never once looked into, altho' collating *all the Journals* was the duty of a man appointed to draw up a narrative from them: if he is inclined to deny this assertion he will be pleased to give a *list* of the several *Journals* he *did* incorporate.

The Doctor further alledges, 'that *he* has not mistaken 'the *sentiments*, may be *fairly* inferred from the *acquiescence* 'of the Gentlemen,' but he knows, this *acquiescence* is not *absolute*; and for the honour of Human Nature, and of the Fair Sex in particular, I take this opportunity to say, I have heard Mr. Banks repeatedly declare, that so far are *all* the Women of Otaheité from being Prostitutes and abandoned, that many of them have as much *modesty* as he ever met with in *any Country*, and therefore the indecent relation of Dr. Hawkesworth, gives as unjust an idea of Otaheité, as the *Armenian* had formed of England, who said "the English Ladies were very charming, but they "had always a pain in their stomach in the morning 'till "they got a dram," and the Doctor might, in the purlieus
" of

of St. Giles, have picked up a topick for his sagacious lucubrations, without being driven to the necessity of misrepresenting the manners of remote people.

The Gentlemen whose *acquiescence* he plumes himself upon, may be induced to let his Book pass without any notice from various motives, but every man who has had any conversation with them, must be satisfied their silence cannot be construed into an *acquiescence* of the *justness* of all the *sentiments* the Doctor has published. At the same time, I beg to ask Doctor Hawkesworth, if the *manuscript* they *saw* is *exactly* the same with what *he* has *published*?

Dr. Hawkesworth says that 'nothing more is imputed to me than mere mistake, without any expression that implies disrespect.'

In *his* opinion, perhaps, an imputation of *having misrepresented authorities*, may be *no injury*; but, as I am a Lover of Truth, nothing is, in my estimation, *more injurious* than *such an imputation*; *he* now indeed tells me the *imputation* is not *his* but Captain Cook's: The jumble between *Writer* and *Amanuensis* may make it difficult to know *what* we are to *believe*, or *where* we are to throw the blame; but I was unwilling to attack the absent while I was not certain that the absent had attacked me; Dr. Hawkesworth was at least the *Publisher* and therefore was *fair game*. He has now told me that the attack came from Capt. Cook; I leave to the disinterested Public to decide, whether his imputations were well-grounded or not. But Dr. Hawkesworth cannot be a Judge, whether Capt. Cook *is* or *is not* "as good an officer and *as able a Navigator* as the *World has ever seen* *." *Facts* must determine that

* Dr. Hawkesworth's Preface.

question and not the elogium of Dr. Hawkesworth * ! altho' Capt. Cook is *absent* the words *quoted* answer for themselves. Dr. Hawkesworth indeed may be pleased to explain, " HE " DID NOT THINK HIMSELF AT LIBERTY " TO SEARCH FOR WHAT HE WAS NOT " SURE TO FIND," as *synonymous* to " the principal " object being to observe the Transit of Venus at Otaheité, " he *did not think himself at liberty* to spend time upon " *another* object *before* he got thither." Yet if we do not in a book take the obvious sense of *plain words*, we may make an author *mean* whatever we please ; and altho' inaccuracies of expression may be excused in a *Sailor*, these Journals came to the Public thro' an LLD. and *Author* by *profession*. I admit the observation of the Transit of Venus at Otaheité was a *very sufficient reason* for proceeding thither *without delay* ; but *this* was a reason *equally strong* had he been *sure to find* : moreover, did not the Endeavour stand so far to the *Westward* with an *intention* of *making* discoveries : The most expeditious course to Otaheité was by getting as soon as possible into the *Trade Winds* which blow from the *Eastward*, instead of keeping in the higher latitudes where the *Westerly* winds prevail : and therefore Capt. Cook's *conduct* was absurd, as he must be in the wrong either in *going to the Westward*, or in *not searching* for what there was a *strong probability* of *finding*. The *declaration* is absurd take it which way you please.

Dr. Hawkesworth says, I impute a *supposition* to him concerning the situation of Capt. Cook's ship in September, 1769, " which I say is *highly improbable*," and then he very sagaciously goes about answering me, by assuring the Public " he took the situation from the Journal," my words, which introduced *this paragraph*, viz. " this method of *arguing*

* Vide Gen. Introd. P. 7. and the Doctor's *Explanation* of Nautical Terms.
away

away facts, by alledging that they are highly improbable," I imagined must have shewn the *irony* too plain to have been misunderstood *even by Dr. Hawkesworth, if it had not been a fact,* it would *not* have been an instance *in point*.

Dr. Hawkesworth quotes my words "that I did not expect to find myself mentioned by *name*," and very archly adds 'but whatever this Gentleman's expectations may have been, no other person surely can think it strange that an author should be mentioned by *name*, when the subject on which he has professedly written is under *consideration*,' but I gave the *reason why* I did not expect to be mentioned by *name*, and I trust the Public have sufficient testimony before them, that the general ground of my expectation was not merely imaginary, altho' my name has been inserted.

In reply to my charge against him of inconsistency in saying, 'that the Nautical events were *minutely* related to ascertain the ship's track *more minutely* than could be done in any chart however large the scale, and afterwards that if any difference should be discovered between the narrative and the charts, the *charts* should be *confided in* [as of *unquestionable authority* *],' Dr. Hawkesworth alledges, that 'surely the *narrative* might in general ascertain the track *more minutely* than the chart, and yet *possibly* admit a *particular mistake* which the chart might correct.'

But this is taking up only *part* of my charge, for I took upon me to say "that *no man* could lay down a *tollerable* chart, *even of the ship's track, from all the Nautical Observations* he had inserted," his reply *begs the question* by supposing the chart might correct a *particular mistake* in the narrative, altho' the *narrative* ascertained in general the track *more minutely* than done in the *chart*, which however is *not true*. The

* Dr. Hawkesworth has left out the words within [] in his quotation.

examples I gave of disagreements were such as had no dependence on *Nautical Knowledge*, which the Doctor disclaims; but it is essential that the *names* of places be the *same* in the *narrative* and *charts*; and if they are *important* enough to be *inserted*, it is certainly of *importance* that they be *rightly inserted*: He says, ‘ he is not responsible for those differences; ‘ he can answer for the *fidelity* of the *narrative*, and to see ‘ that the *charts* were *faithful* was not *his Province*.’ Why then did he *vouch* for *them* by declaring ‘ if there should be ‘ any difference,’ they were [in preference to the narrative] to be *confided* in as of *unquestionable* authority, or in other words, on *authority more to be relied on than Dr. Hawkefworth*: in the advertisement to the new edition publishing in numbers, it is pretended “ any account of the voyage without *these* plates “ would be in a manner *useless*.” But this declaration the Doctor now makes, “ that he can *answer* for the *fidelity* of the “ narrative,” seems not to be very consistent with what he had just said, that the narrative might *possibly* admit a *particular* mistake which the Chart might correct, thus by his see-saw he leaves us at a loss whether the narrative or charts are erroneous; and we may surely also desire an explanation of his former declaration, that “ *great care* has been *taken* to “ make the *charts* and the *Nautical* part of the *narrative* “ coincide,” as that is not very consistent with what he now adds, “ the *publication* of the work was delayed several weeks, “ for *that* chart, in particular, in which the *disagreements* “ with the *narrative* that Mr. Dalrymple has noted occur:” the disagreements I noted were indeed in *two different* charts.

He gives as a testimony of my *fallibility* that I have made *a mistake*, in my reference to his Book by putting line *first* instead of line *eleventh*. He *ought* to have said l. i. instead of l. ii. and the Doctor as an Author *must* allow that the *Compositer* and *Corrector* of the *Press*, ought to bear *part* of this

this *important* mistake. To *his* testimony I must add, that in page 13. l. 13. I have also left out *the*, before *Continent*. The following omissions are further instances of my *fallibility*.

Page 26. l. 8. after (attitudes) “ and the sunshine of His Majesty’s Auspices meliorated their Climate.”

28. l. 14. after (direction) “ and he was there, *only* “ *when very young.*”

Dr. Hawkesworth observes, ‘ that my sense of injury, ‘ when I supposed that *he* had *attacked me* by implication, ‘ as having misrepresented the Spanish and Dutch voyages ‘ to support my own ill-grounded conjectures,” should, if ‘ better motives had been wanting, have restrained me from ‘ attacking by *implication* Gentlemen, who he presumes have ‘ never given *me* any offence except by *not discovering* a ‘ *Southern Continent* ; as having committed murder,’ he then quotes the concluding sentence of my Letter and says, ‘ whether this does not by *implication* impute the death of ‘ every Indian who fell in the course of these discoveries, as ‘ murder to every person who was instrumental in taking ‘ away his life, except those who acted immediately under ‘ military subordination, let Mr. Dalrymple himself determine ?’ he then adds, ‘ if *it does*, it is to be hoped that, for ‘ the honour of his humanity, *he will be the associate of those,* ‘ *whom he supposes to be murderers, no more.*’

Dr. Hawkesworth in page 17 of his general introduction says, ‘ he cannot dismiss his readers to the narratives without ‘ expressing the *regret* with which *he has recorded* the *destruction* of *poor naked savages* *, by our fire-arms, in the course ‘ of these expeditions, *this* however appears to be an *evil*

* Query : Is the Doctor’s regret at the *destruction* of the poor Indians, or at his being under the necessity to *record* their destruction.

‘ which, if discoveries of new Countries are attempted, cannot
 ‘ be avoided: resistance will always be made, and if those who
 ‘ resist are not overpowered, the attempt must be relinquished.
 ‘ It may perhaps be said, that the expence of life upon these
 ‘ occasions is more than is necessary to convince the natives
 ‘ that further contest is hopeless, and perhaps this may sometimes
 ‘ have been true: but it must be considered, that if such ex-
 ‘ peditions are undertaken, the execution of them must be
 ‘ intrusted to persons not exempt from human frailty; to
 ‘ men who are liable to provocation by sudden injury, to un-
 ‘ premeditated violence by sudden danger†, to error by the defect
 ‘ of judgment, or the strength of passion, and always disposed
 ‘ to transfer Laws by which they are bound themselves, to
 ‘ others who are not subject to their obligation; so that every
 ‘ excess thus produced, is also an inevitable evil,’ Dr. Hawkes-
 worth then adds his very sagacious reasonings.

It was on a reference to these opinions and assertions of Dr. Hawkesworth that I declared, *from my own experience*, Discoveries might be made without the destruction of poor naked savages: and I shall in my turn leave it to Dr. Hawkesworth himself to determine whether the Laws, by which the subjects of the Kingdom are bound, entitle any man to shoot another because he throws a stone; or whether taking an Indian Canoe, is not as criminal as taking an English Cask: Let Dr. Hawkesworth further say whether by the Laws of this Country, one man may be punished for a trespass committed by another.

The Doctor says ‘ resistance will always be made, and if
 ‘ those who resist are not overpowered, the attempt must be
 ‘ relinquished.’ I totally deny his position and deductions, I insist that resistance is only the consequence of apprehension or injury, and that by convincing the natives that no injury is intended them, they would not offer to commit any hostilities

† Or, in plain English, who fire because they are frightened.

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and that this is true I think must appear evidently from the circumstances which occurred in the Endeavour's voyage; my sentiments are that Discoverers are bound to *put up with much*, and not only that they ought not to offer any violence to the natives, on the pretence of *frightening* them, or on any other pretence whatever, but that nothing can vindicate *Firing on the Indians*, even if attacked by them, but *absolute necessity for self-preservation*: *Talking* to them indeed *in English* will not testify that no harm is intended, but if Dr. Hawkesworth's 'literary *pursuits* had led him to that path,' he might have an instance in Dampier, where the Natives of the Nicobars were convinced no hostilities were intended, by one of the men of his company who, pointing a musquet at the natives, and then turning round, fired the ball into the sea, which being repeated two or three times the natives were convinced no harm was meant, and the people were invited to come on shore peaceably: It is by *signs only* Discoverers can explain to the Natives, who are ignorant of their language, that they *are Friends*; and for this purpose *Patience* and *dexterity* will have more effect than the knock-down argument of club law.

I believe every man who has read Dr. Hawkesworth's book, will acknowledge that many lives were taken *unnecessarily*, and this appears to me still more obvious, from conversation with Individuals and from the Journals themselves. I do not indeed recollect *one* Englishman's life being *lost* by the attack of the Indians, except at Santa Cruz where the English are acknowledged to have been the aggressors, as for Dr. Hawkesworth, he himself *seems* to allow that the Indians were unnecessarily destroyed, but the defence he makes would only declare the men employed were unfit for the service on which they were engaged: viz. "men *liable*
 " to *provocation* by sudden injury, to unpremeditated *violence*
 " by sudden danger, and to *error* by the *defect* of judgement
 " or

“ or the *strength of passion*,” which in six words may be expressed, *men without Patience, Fortitude, Judgement or Temper.*

Men who make choice of retirement and obscurity have a right to pass their life without notice, but the Servants of the Public, and they who are Candidates for public approbation and attention, are free subjects for the examination of that Public. It is not necessary that *such men* should give offence to an *Individual*; every Public Man expects *praise*; but no man is entitled to praise 'till his public conduct or opinions have been investigated; 'till then *praise* would be *Flattery*: Candour is indeed every man's due, and I am sure in my letter to Dr. Hawkesworth, I have not gone out of my way to throw unmerited reproach on any one. Dr. Hawkesworth may indeed never give *his* opinion of *men* or *things* without the instigation of resentment or interest, but all the World are not Dr. Hawkesworth's.

Altho' I believe in *Providence*, I am not a *Roman Catholic* to give *my conscience* into the keeping of Dr. Hawkesworth, or any other Doctor; nor do I think myself bound to avoid every man whose conduct and behaviour, in certain instances, I condemn: altho' the death of an *Indian* unnecessarily may appear to me *murder*, it may not seem so to *him*, and therefore altho' I think the *act*, murder, I cannot deem *him*, absolutely, a *murderer*; or perhaps he may have *repented*: at the same time, if I thought I could obtain any information useful to the Public from the Devil or Dr. Hawkesworth, I should have no *scruples of conscience* to be in their company, tho' the one could not induce me *wantonly* to destroy my fellow-creatures, nor the other, by all his erudition and elocution, convince or persuade me that “ in “ little more than seven years, *Discoveries* have been made “ far greater than those of all the navigators of the world collectively, from the expedition of Columbus to the present “ time.”

Concerning

Concerning *Providence* Dr. Hawkesworth has made a *recantation*, tho' not an *handsome* one, he *now* alledges " he has affirmed nothing as *his own opinion*, but that the Supreme Being is the *cause* of *all events*, of which the attributing to Him, *those only* which appear to be good in their immediate effect, implies a denial." he further says " that there are immutable Laws, in consequence of which all events come to pass without the *immediate* agency of the Supreme Being is *not* a *position* of *his*," and that " his reasoning upon this principle relates to those only who maintain it; and he has *supposed* it, *merely* to *preclude* an objection that *might* be founded upon it, as will *manifestly* appear to every attentive and intelligent reader."

If I thought Dr. Hawkesworth was a *potent* advocate for *Infidelity*, I might have scruples of repeating what he says, lest, by that means, his Doctrines might be further propagated to the hurt of *weak minds*, but since it is rather, as he has managed it, a matter of *ridicule* than *controversy*; I shall quote *his words*, that *his* qualifications, as a *Commentator* on *his own works*, may be as readily acknowledged as in every other capacity, which his late Publication has afforded him *occasion* or *no occasion* to exhibit himself in to the Public.

In his general introduction p. 19. the following are his words, ' I have now only to request of such of my readers as may be disposed to censure me, for *not having attributed any* of the *critical escapes* from danger that I have recorded, to the *particular interposition* of Providence, that they would, in this particular, allow me the right of private judgement - - - as I cannot admit the *agency* of *chance* in the government of the World, I must necessarily refer every event to *one cause*, as well the danger as the escape. - - - If the adorable Author and Preserver of *Nature* was such a Being as

' Baal

' Baal is represented to have been by the Prophet, when he
 ' derided his Worshippers; if he was sometimes on a Jour-
 ' ney, and sometimes asleep, we might *with propriety* say a
 ' fire *happened* to break out, or a storm to rise, but that by
 ' the *interposition* of Providence life was preserved, expressions
 ' which *imply* that the *mischief* had *one origin*, and the *remedy*
 ' another; but certainly such language *derogates* from the
 ' honour of the great *Universal Cause*.

' It will *perhaps be said*, that in particular instances *evil*
 ' *necessarily results* from *that* constitution of things which is
 ' best upon the whole, and that Providence *occasionally inter-*
 ' *feres* and supplies the *defects* of the constitution in these
 ' particulars: but *this notion* will appear not to be supported
 ' by *those facts* which are said to be *providential*; it will
 ' ALWAYS BE FOUND THAT PROVIDENCE INTERFERES
 ' TOO LATE, and only *moderates* the *mischief* which it might
 ' have *prevented*. But who can suppose an extraordinary in-
 ' terposition of Providence, to supply *particular defects* in the
 ' *constitution of nature*, who sees those defects supplied but in
 ' part? It is true when the *Endeavour* was upon the rock off
 ' the Coast of New-Holland, the *wind ceased*, and that *other-*
 ' *wise she must have been beaten to pieces*; but either the *sub-*
 ' *siding* of the wind was a mere natural event or not; if it was
 ' a natural event, Providence is out of the question, at least we
 ' can with no more propriety say that *providentially* the wind
 ' *ceased*, than that *providentially* the Sun rose in the morning.
 ' If it was *not* a mere natural event, but produced by an ex-
 ' *traordinary* interposition, correcting a *defect in the constitution*
 ' *of nature*, it will lie upon those who maintain the position,
 ' to shew, *why* an EXTRAORDINARY *interposition* did not
 ' *take place* RATHER TO PREVENT THE SHIP'S STRIKING,
 ' THAN TO PREVENT HER BEING BEATEN TO PIECES
 ' AFTER SHE HAD STRUCK?'

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An answer to this *last* question will overturn the whole Pile of the Doctor's Logical and Theological arguments.

The ship *struck* by the obvious *misconduct* of the Persons who directed her course; and for the Deity to *prevent ill-conduct* is rather the act of *Omnipotence* than *Providence*.

The Doctor confounds *miracles* with the agency of *Providence*; God in the plenitude of His Power *may prevent* the Sun *from rising*; but this would be a *miraculous breach* of the *general Laws and constitution of Nature*; the *Direction* and the *Continuance of the Winds* are not fixed by such *general Laws*, but are the *effects of secondary causes*: and, thro' the agency of *secondary causes*, *Events* are determined by *Providence*. There was no *Law of Nature* *infringed* by the *Wind ceasing*, but it was to *them providential* because if it *had not ceased*, they *must* have been *destroyed*, and unless the Doctor admits the *agency of chance*, in contradiction to his own declaration, or that "there are *immutable Laws*, in consequence of *which*,
"all events come to pass without the *immediate* agency of the
"Supreme Being," which he now declares is "not a *position of his*." How can he deny the interposition of *Providence*? for there seems to be *no alternative* when *Chance* and *Necessity* are excluded.

An *extraordinary* interposition of God is a *miracle*; but surely the Individual whose Life is preserved by the *ordinary* dispensations of *Providence*, is bound by a sense of gratitude for that preservation and deliverance from danger or distress.

As the Doctor confounds *miracles* with the *ordinary* agency of *Providence*, he also confounds *gratitude* to the Supreme Being for *Blessings*, with *submission* to the *Divine will*. Job does *not thank* God for the *calamities* which befel him, but he says, "The Lord gave and the Lord *hath taken away*, Blessed
"be the name of the Lord," thus expressing his *thankfulness* for *past* blessings, and his *resignation* in *present adversity*.

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How

How does it derogate, from the honour of the Great Universal Cause, to say, an infamous Incendiary set fire to an House but *providentially* it was extinguished, before it did much mischief, by there being *plenty* of *water*? and yet “the *mischief* had *one origin* and the *remedy another*.” God, for wise purposes, *may permit* evil without being the *cause* of it, and it would be highly absurd to say, “that Providence “interposed *too late* in *not extinguishing* the Incendiary’s Fire-“brand.” This is taking the Government of the World out of the hands of Providence! and altho’ Mudge must sometimes clean and put oil to his *best* watch, *that* must be the work of a miserable Botcher, in which the movements are only effected by constant application of the Finger.

I shall now take my leave of the Doctor with assuring him, that the Postscript to my Letter is *not a meer piece* of *pleasantry* but an *offer made in earnest*, made indeed without any regard for him, but from a real desire that the *Public* may have all the useful information, which the observations made in the Endeavour’s voyage can afford; the Doctor may be unacquainted with *these feelings*, and his *Betters* may ridicule all Public Spirit as a farce, yet the Doctor need not have been so much surprized at my offer, as he knows I *had readily given my assistance on a similar occasion before*, and I must say that the satisfaction of being useful to the community, would amply recompence the trouble attending the offer I made him, and thereby acquit *him* of all obligations to me on that account; indeed I do not believe he will think it *any obligation* to *him*, whatever it may be to the Purchasers of his three Volumes.

ALEXANDER DALRYMPLE.

Patshull, in Staffordshire,
September 18, 1773.

POSTSCRIPT.

P O S T S C R I P T.

I shall add a copy of the Endeavour's Log for the 10th of June, 1770, to *prove* that the Ship *struck* by misconduct.

9th of June, Lat. 0° . 16° . $20'$. S° . Soundings $14\frac{3}{4}$ fathoms the nearest Land $N 66^{\circ}$. W. 7 or 8 miles distant.

10th	H.	Weather.	Winds.	Course.	K.F.	Soundings.	Remarks.
P.M.	1	fair	ESE	NNW	3. 6.	14. hard sand	failing along shore 3 or 4 leagues off.
	2	—	—	—	3. 6.	15. 16. 15.	
	3	—	—	—	3. 7.	14. 13. 12.	saw 2 low sandy Keys NE. 4. or 5. leag.
	4	cloudy	—	N	4. 6.	13. 14. 10. clay	smooth water.
	5	—	—	NbW	5.	14. $14\frac{1}{2}$.	saw some rocks above water NbW 2 or 3 leagues.
	6	—	—	—	4. 5.	14.	
	7	—	SEbE	NEbE	2. 4.	15. 16. 17.	
	8	clear	—	—	2. 4.	20. 21.	
	9	—	—	—	2. 2.	20. 21. 13. 10 9. 8. rocks	passed over a bed of rocks.
	10	—	SE	ENE	2.	9. 11. 12. 15. 17. 21. 20. clay	
	$10\frac{1}{2}$	—	—	—	1. 6.	17.	shoaled from 20 to 17 and standing on a cable length farther struck on some rocks.

N. B. When I gave as a reason for preferring the Endeavour to the other ship which was smaller, that being able to carry *another anchor* and *cable* might be of the utmost consequence, A *navy Oracle* told me "I was much mistaken if I thought "I should have just what stores I pleased, that there was an "Establishment, altho' I *might* be allowed an anchor and "cable extraordinary on such a voyage," my reply was that on such an Expedition, I thought there was no *Establishment* but *what* the ship *could* carry.

Perhaps the Endeavour may have been fitted with anchors and cables *according to Establishment*; for no other good reason can be assigned, why a ship on *discovery* did *not anchor every* night where *she could*. But if anchors are not to be used on such occasions as occurred the 10th June, they may be left behind as useless lumber.

N. B.

N. B. Some Friends, to whom the proof sheets were shewn, thinking there was *too much asperity* in this reply; the Publication was *delayed* so long, that Dr. Hawke(worth) paid his last debt to Nature, which of course must prevent the Publication for ever.